

Note, that some of the Widows have not above Twenty Shillings per Annum, others Thirty, and the highest but Three Pounds per Annum; and yet the Corporation is not able to augment their Pensions: and Petitions of several other Ministers Widows duly qualified to receive this Charity, are left with the Register, whom, for want of Money, the Corporation cannot relieve. Nor could the Corporation have reliev'd so many as have annually receiv'd Pensions, but by the voluntary Subscriptions and Benefactions of well-dispos'd Persons.

Note, That from the Year 1684, inclusive, the Stewards of the Annual Feast have bound out Ministers Children, Apprentices, every Year, with the Money collected on the several Feast-Days, which is not here reckon'd.

All Persons, who have already subscrib'd, or such as shall be pleas'd to give any present Sum, or Annual Benefaction, are intreated to pay the same to the present Treasurers;

Roger Williams, Esq; of Grays-Inn;

Jacob Brent, in the Minories, Haberdasher of Small-Wares;

John Bee, of York-Buildings, Gent.

or either of them; or to the succeeding Treasurers; or to any Person deputed under the Hand and Seal of them.

Note, There are other Benefactions which, by the Donors, are directed to particular Charitable Uses, and accordingly apply'd by the Corporation.

The

The better to promote this Pious Work, it is thought
fit here, to set down the Forms of Subscriptions;
and also how any Legacy in Money, or Houses, and
Land, may be given by Will to the said Corpora-
tion.

I do promise to pay to the Go-
vernours of the Charity, for Relief of Poor Widows and Children
of Clergy-men, the Sum of *Sterling*, on or before
the *Witness, my*
Hand.

I do promise to pay to the Go-
vernours of the Charity, for Relief of Poor Widows and Children of
Clergy-men, the Sum of *Sterling*, at the two
usual Feast-Days of the Annunciation of the Blessed Virgin Ma-
ry, and St. Michael the Arch-angel, by equal Portions during
The First Payment to be made at the
next of the Feast-Days above-mentioned, that shall happen after
the Date hereof. *Witness, my Hand.*

This may be inserted among LEGACIES in a WILL.
I Tem, I Give and Bequeath unto the Governours of the Charity,
for Relief of Poor Widows and Children of Clergy-men, the
Sum of *Pounds*, to be paid to one of
the Treasurers.

For Devising HOUSES or LANDS.

I Tem, I Give and Devise unto the Governours of the Charity,
for Relief of Poor Widows and Children of Clergy-men, and
their Successors, all that my Messuage and Lands
situate and being in

20
St. Paul's Behaviour in the Cause of the
Gospel.

694. 9. 15.
2
A
S E R M O N

Preach'd before the
SONS of the CLERGY,
AT THEIR
ANNUAL FEAST,
IN THE
CATHEDRAL-CHURCH
O F
St. P A U L, London.

Upon Thursday, the Fourth of December, 1712.

By GEORGE BELL, A. M. Chaplain to His Excel-
lency the Right Reverend JOHN Lord Bishop
of Bristol, Lord Privy Seal.

To which is annex'd, AN ABSTRACT of the CHARTER erecting the
Corporation; and a true Account of the *Sums* distributed last Year.

L O N D O N :

Printed for RICHARD SARE at *Gray's-Inn-Gate* in *Holbourn*,
and HAM. BANKS at the *Golden Key* against *St. Dunstan's*
Church in *Fleetstreet*, 1713.

St. Paul's Belshazzar in the Camp of the
Gospel.

SERMON

Preached before the

SONS of the CLERGY

AT THEIR

ANNUAL FEAST

IN THE

CATHEDRAL-CHURCH

OF

St. PAUL, London.

Upon Thursday, the Fourth of December, 1713.

By George Bell, A.M. Chaplain to the Earl
Jenny the Right Reverend JOHN Lord Bishop
of Exeter, Lord Privy Seal.

To which is annex'd, An Abstract of the Charter relating to
Clergymen; and a true Account of the same, as it stands at this
present.

L O N D O N :

Printed by RICHARD SARENT, at the Golden Key, in Holborn;
and HAN BARNES at the Golden Key, against St. Dunstons
Church in Fleetstreet, 1713.



To the WORSHIPFUL the
S T E W A R D S

For the late F E A S T of the
SONS of the CLERGY:

Mr. JOHN COLT,
Mr. JOHN POWEL,
Mr. JOHN GORE,
Mr. THO. PICKERING,
GILBERT BURNET, *Esq*;
Mr. WILLIAM CARR,

Mr. JOHN THEEDAM,
Mr. BENJAMIN BISHOP,
Mr. HENRY INGRAM,
Mr. ROBERT WESTON,
Mr. JOHN STOCKER,
Mr. THOMAS CLOGIE,

GENTLEMEN,

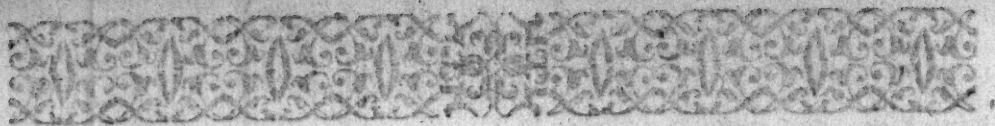


*Now commit to Your Protection, what I had
before given up to Your Importunity; and tho'
I am very justly conscious of its many great
Defects, yet I had rather it should appear to the World
with all its Imperfections, than be wanting in my Re-
spect to You. I am, Gentlemen,*

With great Sincerity

*Your very Affectionate Friend,
and Humble Servant,*

GEORGE BELL.



To the WORTHY

STEWARDS

For the late EAST of the

SONS of the CLERGY:

Mr. JOHN COLT,	Mr. JOHN THEODOR,
Mr. JOHN POWELL,	Mr. BENJAMIN BISHOP,
Mr. JOHN GORE,	Mr. HENRY INGRAM,
Mr. THO. PICKERING,	Mr. ROBERT WESTON,
GILBERT BURNET, Esq.	Mr. JOHN STOCKER,
Mr. WILLIAM CARR,	Mr. THOMAS CLODGE,

GENTLEMEN,


 Now commit to Your Protection, what I had
 before given up to Your Humanity; and tho'
 I am very justly conscious of its many great
 Defects, yet I had rather it should appear to the World
 with all its Imperfections, than be wanting in my Re-
 spect to You. I am, Gentlemen,
 With great Sincerity

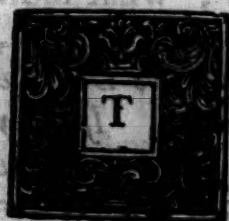
Your very Affectionate Friend,
and Humble Servant,

GEORGE BELL.



ROMANS, Chap. i. Ver. 16.

For I am not ashamed of the Gospel of Christ: For it is the Power of God unto Salvation.



THE World was never yet so good (and I am afraid it never will be so) that the best of Men or of things should meet with a Reception in it equal to their Worth and Value. This is a kind of Injustice and Ingratitude, which hardly any Age can reproach another with, they being all, for ought we can find, equally guilty, as good Men in their respective Generations have severely felt; and as all History very justly complains, and libels the World in the very Narration. If we cast our Eyes back to the first Appearance of the Gospel, we shall see it every where labouring under the severest Malice, and the fiercest Opposition: We shall find that Scoffs and Persecutions were the ungrateful Returns Men made to those that were sent to bring them the glad Tidings of the Gospel, and to publish the welcome News of so great Salvation. One wou'd have thought that That which was proclaim'd from Heaven to be *Good Will towards Men*, could not have fail'd of their good liking, and of a Reception in some degree answerable to the inestimable Benefit that was offer'd to them: One wou'd expect, that the Author and Publishers of so great a Deliverance as the Redemption of the World, would have been

esteem'd

esteem'd very highly for their Work's sake, and that Men for the sake of the Message would have greatly respected those that brought it.

But alas! See the Folly and Baseness of ungrateful Man! He that came to save them is himself condemned by them, and him that offer'd to redeem them from the worst of Slavery they treated as the worst of Slaves: Him that came down from Heaven, to bring them eternal Life, they put to the most cruel and disgraceful Death: They scorn'd him when he was alive, and mock'd him when he was dying for them; and both in Life and Death stigmatiz'd him with all the Marks of Infamy and Reproach that their Malice could inflict, or their Wit invent.

And if they treat the Master so shamefully, what must the Servants expect? *The Disciple is not above his Master, nor the Servant above his Lord; it is enough for the Disciple to be as his Master, and the Servant as his Lord. If they have called the Master of the House Beelzebub, how much more shall they call them of his Household,* Matth. x. 24, 25. Thus our Lord reasoned with his Disciples, before he left the World; and in every Age, down to this very Day, has this Scripture been fulfilled in the Ears of those who have been call'd by his Name: But they especially, who have undertaken the Propagation of his Gospel, have all along been like their blessed Master, *despised and rejected of Men.* In the fourth Chapter of the first Epistle to the Corinthians, St. Paul very movingly complains of the ill Treatment he and his Fellow-labourers in the Gospel met with in the Execution of their Office. *For we are made, says he, a Spectacle to the World, and to Angels, and to Men: We are Fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised: Even to this present Hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain Dwelling-place, being reviled we bless, being persecuted we suffer it, being defam'd we entreat; we are made as the Filth of the World, and the Off-scouring of all things unto this Day.* Nor

Nor is the World much better now; the present Ministers of the Gospel are even now persecuted with the Malice of a *Jew*, and the Scorn of a *Gentile*. And if they do not succeed the Apostles in their Authority, they are, I am sure, too plainly their Successors in that Scorn and Contempt which was at first so plentifully cast upon them. But it is the greatest Aggravation to these their Sufferings, *that their greatest Foes are those of their own Household*. For there are Men (I am afraid too many) whom Baptism has let into the Number of Christ's Disciples, that despise his Gospel, and treat his Ambassadors, with almost as great Contumely and Reproach as ever the *Jews* themselves did, but with a great deal more Guilt and Impiety.

But however, let the Discouragements be what they will which attend your professing, and our preaching the Christian Doctrine, let them not bear down our Courage and Constancy, but let us rather imitate the becoming Boldness of our great Apostle here in the Text; and let the World see by our Words and Actions, that we are *not ashamed of the Gospel of Christ*; for it is the Power of God unto Salvation. In which Words there are two things which naturally fall under our Consideration.

I. St. Paul's Boldness in preaching the Gospel, and his unshaken Adherence to it, implied in these Words, *For I am not ashamed of the Gospel of Christ*.

II. The reason of it contain'd in the next Words, *For it is the Power of God unto Salvation*.

I. St. Paul's Boldness in preaching the Gospel, and his unshaken Adherence to it, implied in these Words, *For I am not ashamed of the Gospel of Christ*. So far was he from being ashamed of the Gospel, that he accounted it his greatest Honour that he was a Minister of so noble an Institution: For God forbid, says he, in great transport of Mind, *that I should glory in any thing save in the Cross of Christ, by which the World is crucified unto me, and I unto the World*, Galat. vi. 14. And again, *I count all things but Loss, for the Excellency*

cellency of the Knowledge of Christ Jesus my Saviour, Phil. iii. 8. The Knowledge of him, and his blessed Gospel, was what he only valued himself upon; and whenever he gloried, he gloried in this, that he was a Christian, and had happily escaped out of the *Bondage of the Law, into the glorious Liberty of the Sons of God*. No longer in his own, but in his Saviour's Righteousness, does he *make his boast*; and his *Joy in the Lord* was almost as inexpressible as his Transport, when he was wrapt up into the third Heaven.

All that the World cou'd do to take him off from Christ's Service, was wholly ineffectual; its Frowns and Severities he return'd with a Smile, and the Jeers and Reproaches Men cast upon him, always recoil'd upon themselves. So that Men might as soon put the very *Foundations of the World out of their natural Course*, as divert him from his Christian one. He was as it were overcome with the Love of his Saviour, and did preach his Gospel with a *Love that did cast out all Fear*. His Christian Zeal did even eat him up; and the whole Man seem'd to be wrapt up into this one Desire of seeing the Gospel flourish in the World.

His Boldness was as remarkable as his Conversion, and equal to his former Fury; and he is now not ashamed to confess himself *an Apostle and Servant of Jesus Christ*, who not long before was the greatest Persecutor that ever Christianity smartered under. And now he takes as much Pains to make Christians, as he formerly did to destroy them; and he who before *breath'd Flames against Christ and his Gospel*, now breaths none, except it be those of Love and Affection towards them.

He durst appear in the Defence of the Gospel before Men of the greatest Power and Authority: For he, like his blessed Master, *regarded not the Persons of Men, and had no Man's Person in Admiration because of Advantage*. He knew himself to be the Servant of that Lord to whom *all Power was given, in Heaven and in Earth*, (and who had assum'd it to himself,) and he thought it beneath him to be afraid of a little Dust
and

and Albes blown up on high, or of any bubble of greatness, tho' swoln to the utmost bigness it is capable of being extended. He was well aware that his Commission was beyond any human Authority; what Man could no more give than take away from him; and therefore did he every where *boldly as he ought to speak*.

How gallant was his Behaviour at Athens? every way right worthy of himself, and of the Cause in which he was engaged: When he was Summon'd before the Court of *Areopagus*, (a Court famous in those Days for the severest Wisdom) and was there encountred with certain Philosophers of the *Epicureans* and the *Stoicks*; how bravely did he acquit himself? In Confutation of both these his Antagonists he boldly asserts, and undeniably proves that there is a God and a Providence; and thereby disproves the rigid Fatality of the one, and condemns the loose Principles of the other. He whom they scornfully call'd the *Babler*, prov'd too hard for all their Learning and vain Philosophy; and they could no more resist the Spirit and Wisdom by which he spoke, than they wou'd be converted by it.

When he was before *Felix* the Governour, he reasoned of *Soberness, Righteousness, Temperance, and a Judgment to come*, in such a heavenly and undaunted manner, that he made the unrighteous and sensual Pagan tremble, and by the Shiverings of his Body betray the Agonies of his Soul; so that the Judge seem'd to have chang'd Places with the Prisoner at the Bar.

His Boldness would not suffer him to whisper the Gospel in secret, as if he were ashamed of his Employment, or afraid to be seen in it. No, so far from that, that he was ready to preach it upon the *House-tops*. And accordingly we find that he actually chose those Places for the Exercise of his Ministry, where the People most resorted, as being the likelyest way to enlarge the Borders of Christ's Kingdom. If we look back to the eleventh Verse of this Chapter out of which my Text is taken, we shall find him telling the *Romans* to whom he writes this Epistle, that he even *longed* to be with them; and at the fifteenth Verse he declares his Readiness to preach

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the Gospel even at *Rome* itself; a City whose Wisdom was equal to its Power, and by the joint Force of which became superior to the whole World; altho' he could not but think that such a City as that was might think itself too wise to be taught, but especially such a Doctrine as he came to propagate: For surely to hear of a crucifyed Saviour, and of Precepts enjoyning Contempt of this World, could not be very taking to those who were Lords of it; and Persuasions to a holy Life could not but sound very oddly to those who were to be canoniz'd for their Vices. He might justly have expected that the Stoicks Pride would never stoop to a Christian Humility; nor the Epicureans Lusts endure a sober and severe manner of Life; nor their Interest admit of the Doctrine of a Resurrection, and a Judgment to come. Such Thoughts as these would have discourag'd any Man less zealous than *St. Paul*, and wou'd have made him desist from his Undertaking. But he had fully determin'd to preach *Jesus Christ, and him crucifyed*, whatever came of it; and wou'd not prostitute his Office and his Conscience in suiting his Doctrines to the vitiated Palates of his Hearers.

St. Augustine us'd to wish that he had been so happy as to have seen *St. Paul* in the Pulpit; to have heard that heavenly Orator deliver his plain but powerful Eloquence, able to convince any Enemy to the Faith as great as himself once was; almost as over-bearing as the glorious Vision that converted him. And indeed what a glorious Spectacle would it have been, equal almost to his heavenly Illumination, to have beheld the holy Man warm in the Defence of that Jesus whom he at first ignorantly persecuted; to have seen him, as it were, all on Fire for Christ and his Gospel, flaming with Ardency of Zeal, and Earnestness of Expression, *which was mighty through God, for the casting down of strong Holds, and the subduing of Men to the Faith and Obedience of the Gospel*. Add to all this, that he did it in the Face of Danger, no less than that of Death itself, which gave Life to his Reasonings, and Spirit to all his Exhortations.

He despised cruel Mockings and Scourgings, moreover Bonds

and

and Imprisonments; none of these things mov'd him, neither counted he his Life dear unto himself, so that he might finish his Course with Joy, and the Ministry which he had received of the Lord Jesus, to testify the Gospel of the Grace of God, Acts xx. 24. He was resolv'd to do his Duty, let the Event prove as it wou'd; and therefore he sets upon it with Courage as great as the Malice of his Enemies, and with Resolutions stronger than their Opposition. All the Hardships and Severities he met with in preaching the Gospel were like the Foil to the Diamond, or Night to the Stars, they only made his Boldness the more illustrious: For he knew that Cowardise was very unbecoming in a good Cause, where a Man has the greatest Reason on his side, which leads me to consider,

II. The Reason of St. Paul's Boldness in preaching the Gospel, and of his unshaken Adherence to it, contain'd in the following part of the Text, *For it is the Power of God unto Salvation.*

Now there are two things in these Words which sufficiently justify St. Paul's Behaviour in the Cause of the Gospel.

1. The glorious End the Gospel aim'd at, namely, Salvation.

2. Its divine Energy in accomplishing it.

1. The glorious End the Gospel aim'd at, namely, Salvation. Man at his Creation was an innocent, and therefore happy Creature; but he was not content to be happy, but ruins himself by his own Choice, and becomes a miserable Slave to Sin and Satan; so that he stood greatly in need of a Saviour, and mighty Deliverer, that might free him from those Difficulties into which he had plung'd himself, and to restore him to a new Capacity of Happiness. The Son of God seeing his forlorn and undone Condition, in great Compassion offers himself to become Man, that by the Innocency of his Life, and the Merits of his Death, he might make Man once more a little lower than the Angels, and crown him with Glory and Immortality. He, as it were, form'd a new this part of the Creation, and again stamp'd upon Man the Image of his Maker. It is the great Design of his Gospel to repair the Breaches Sin had made upon our once happy Nature, to purge

and purify us, and so to make us the happy Partakers of the Kingdom of Heaven. *Then the Son of Righteousness arose with healing in his Wings,* to cure us of the bite of the old Serpent. Then the great Physician of Souls came to visit his Patients, and prescrib'd them such things as a due Application will make sufficient to their Recovery. Sin was the great Disease Man labour'd under; a Disease which all the Philosophy in the World could not cure; but the Gospel being the highest Philosophy that ever was taught to Mankind, does teach us to destroy the *whole Body of Sin*. The serious Consideration of what the Gospel enjoyns, and upon what Terms we must obey or disobey those Injunctions, will not let Sin have Dominion over us, nor suffer it to reign in our mortal Bodies. For the Gospel informs us, *that without Holiness no Man shall see the Lord*, and every where puts us in mind to add to our Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness brotherly Kindness, and to brotherly Kindness Charity; for if these things be in us, and abound, they will show that we are neither barren nor unfruitful in the Knowledge of our Lord Jesus Christ, 2 Pet. i. 5, 6, 7, 8.

Indeed the Advantages of Christianity are very great even as to this World, and its Benefits are as universal as Mankind. It secures the Happiness, keeps the Peace, and preserves the Order of the World; and there is no Man in it, from the highest to the lowest Mortal, that does not share of its Benign Influence. If it did prevail upon Men's Minds, as in all reason it ought to do, the World would be a quite different sort of Place from what 'tis now; it would be an amiable and comfortable Abode; and as much like Heaven as 'tis possible for Earth to be.

But after all, these temporal Advantages of Christianity (many and great as they are) are but subordinate Ends of it; for its main Design is to promote our eternal Happiness; a Happiness as much as we can hold, and that can compleatly fill all the Faculties of our Soule, and is commensurate to their Duration; a Happiness as infinite as God himself, and

as endless as the Days of Eternity; wherein the Joys shall be full, yet constant; continual, yet delightful; possessed, and yet desired: Where no Fears, no more than any Evil, shall ever come; and where nothing but Peace and Happiness, dwell, hush and compose all things to themselves; where we shall see *God as he is*, in all the Beauty and Luster of his Perfections, and enjoy him too, *in whose Presence is fulness of Joy, and at whose Right Hand there are Pleasures for evermore.*

And now what can ever be imagined a more noble and excellent End of any thing than this is? An End that methinks would fire the coldest Christian with the greatest Zeal and Courage imaginable, and make him all Flame and Activity in promoting it: And therefore no wonder that St. Paul, that bold Champion of Christianity, was not ashamed of the Gospel, which brought so great Salvation to Mankind, and was so very effectual to that purpose; which leads me to consider,

2. The second Reason of St. Paul's Boldness in preaching the Gospel, and of his steadfast Adherence to it, namely its *divine Energy* in accomplishing the Salvation of Men. *For it is the Power of God unto Salvation*; that is, it is the noblest Instrument to reform and save the World, that ever yet appeared in it; in which God's Wisdom is as visible in the Concomitance, as his Power was in the Confirmation of it.

The Foundation of all Religion is to have right Notions of God, the great Object of it; without this it is impossible to know what is our Duty to him, and what he will esteem an acceptable Service; and the being not well inform'd in this Matter, was the Cause of all the Idolatry and Impiety of the heathen World; a black Catalogue of which the Apostle has drawn up in the latter end of this Chapter; the Account of which is so very shocking that it will hardly bear a Repetition. The Philosophers, the Apostles of their times, had but very imperfect Apprehensions of God's Nature; they neither knew certainly what he was, nor how to please him. So that we find that their Religion often consisted in very Wickedness, and that they thought they were serving God in the Service of their Lusts. But the Gospel is the Revelation of God's Nature,

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ture, by which we are fully inform'd what God is, and how he will be served; what are the essential Properties of his Nature, and the Duty of our own. The most enlightened Men among the Heathen had various Notions of the Divine Nature, and spake with Uncertainty and Diffidence concerning it: *Like Men in the dark they felt after God*, as the Apostle very appositely expresseth their Search, *Acts xvii. 27.* but they had never found him perfectly, if the Light of the Gospel had not appear'd to direct their Enquiries.

And as the Gospel makes the clearest Discoveries of the divine Nature, so does it plainly point out all the Lines of our Duty, justly distinguish between Vertue and Vice, which so much divided the heathen World, and about which they were willing rather to dispute than desirous seriously to be determin'd. The Philosophy of the Heathen, or the Precepts of *Moses*, had never made our Duty so clear and certain as the Gospel has done. All the while, during the Law of *Moses*, the Sun of Righteousness only darted his rising Beams through a Cloud of Types and Ceremonies; by the dim and uncertain Light of which, Men cou'd hardly see the spiritual meaning that lay hid under those *carnal Ordinances*: But now he shines in broad and perfect Day, and has driven away those Shadows and Figures of the Levitical Institution; by which our Duty is set in a true Light, and does appear to us in its own native Simplicity, and by which we are clearly led to that better Service of *worshipping God in Spirit and in Truth*.

The Gospel has rais'd the Moral Law to the greatest Perfection, confirm'd and enlarg'd its Authority, rescued it from the false Glosses, whereby the Scribes and Lawyers had defac'd it, and by carrying its Obligation to the Thoughts and Hearts of Men, it is most admirably calculated for their Improvement in Vertue, and for making them *holy in all manner of Conversation*.

And as the Gospel prescribes Laws, the most clear and excellent in their Nature, the most beneficial in their Tendency; so it enforces them with the highest Sanctions; no less than the Hopes of an endless Felicity, and the Fears of eter-

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nal and unintermitting Torments. When the Apostle in the Text calls the Gospel *the Power of God unto Salvation*, he adds this immediately after as a reason of it, *Because*, says he, *therein the Wrath of God is reveal'd from Heaven against all Ungodliness and Unrighteousness of Men*, ver. 18.

The Heathens had but faint and languid Notions of another Life; they indeed reasoned handsomely enough about it; and had some glimmering of it from considering God's Nature and their own, and the very unequal Appearances of things upon this Stage; but after all, they talk'd as if they only wish'd it might be so, and not that they were undoubtedly persuaded that it was.

Nor was the matter much mended by the Law of *Moses*; a Life after this was indeed shadowed out to the Jews, in dark Images, and doubtful Representations; but the Notion of Futurity was not even by it clear'd up into Conviction, nor put beyond all doubt or scruple; so that in this Point it hardly deserv'd to be call'd a Revelation. No, Life and Immortality are brought to light only by the Gospel. It is therein alone that we are infallibly assur'd of another State, and of everlasting Rewards and Punishments.

But what is most for the Honour of the Gospel, and completely makes good its noble Character in the Text, is, that it not only gives us bright Discoveries of God's Nature, and clear Manifestations of his Will, guarded with the Sanctions of Eternal Rewards and Punishments, but withal conveys into our Souls sanctifying Grace, to correct the Wickedness of our Nature, and to subdue it into Goodness. Like the Sun, it not only gives us light but warmth too, and at the same time makes us good whilst it directs us how to be so.

And how far in this respect does the Christian surpass the Heathen Philosophy? The wisest Men among the Heathens did endeavour, by the cold dictates of their Philosophy, to reason Men into their Duty; but then they left them to themselves in the performing it. They cou'd promise them no such Assistance as the Imperfection of their best Endeavours loudly call'd for. But the Gospel does not only tell Men what they

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they ought to do, but likewise promises Assistance equal to the Difficulty of their Task; it not only informs us on what Conditions God will accept us, and take us into Heaven, but there is also a divine Power attending the preaching of it, which will enable us to *work out our Salvation; for we may do all things thro' Christ that strengthens us.* If it be not our own Fault in abusing that Portion of Grace we have already, or in not asking more, we may depend upon the divine Assistance to help the Weakness of our fall'n Nature, and to enable us to perform a sincere tho' not unfinning Obedience; so that the Gospel may at last have its Design upon us, even the Salvation of our Souls.

Suffer me now to draw an Advice or two from what has been said, some one or more of which will naturally fall in with the agreeable Occasion of this Anniversary Solemnity.

1. Let us firmly believe the Gospel: For tho' St. Paul tells us in the Text, that *it is the Power of God unto Salvation,* yet he immediately adds, *to every one that believeth, to the Jew, and also to the Greek.* So that whosoever does not believe the Gospel, cannot possibly reap any Benefit by it. *Go ye into all the World,* says our Saviour, *and preach the Gospel to every Creature; he that believeth, and is baptized, shall be saved, but he that believeth not shall be damned,* Mark xvi. So that that Man's Condition is hopeless and desperate, who thinks himself safe enough if he be but what the World generally calls a *good moral Man*, without believing much of Jesus Christ and his Religion. For altho' there be no Religion where there is no Morality, (because Religion is the highest Morality,) yet Morality may be without Religion. No other Foundation certainly *can any Man lay*, solidly to found his Vertue and Happiness upon, *than that which is laid, that is, Jesus Christ; and there is no other Name under Heaven given unto Men, by which they must be saved.*

Nor must we barely give our Assent to the Gospel; For this perhaps we may do, because we do not know how to disprove it: No; this is far from Believing, in a Christian Sense. For we must *shew our Faith by our Works*, and make the one in some sort answerable to the other; or else Salvation itself cannot save us.

2. As

2. As we must believe the Gospel, so let us not be ashamed to confess this Belief before all Men. It is matter of unhappy Consideration to observe, that Men in the present Age are far more ashamed of their Religion than they are of their Sins, and blush at nothing so much as to appear Christians. It is now become an Argument of a judicious Mind, and a manly freedom of Thought, to call into question the most fundamental Articles of our Faith, and the Authority too of those Holy Oracles that reveal them. Prophaneness passes for Wit, and Atheism for Ingenuity; Reason alone is cryed up as the best and ablest Guide both in Matters of Faith and Practice, and Men make that their sole Judge, which they commonly so debase, that it will not see the Truth, or so besot, that it cannot. And as the Moon shines the brightest when it is at the greatest Opposition to the Sun, from whom it borrows its Lustre, so these Men think that their Reason appears in the most advantageous Light when it stands in the most direct Opposition to God, from whom it is deriv'd.

But let us oppose and beware of such pernicious Instruments of the Devil, that *we be not led away with the Error of the Wicked, and fall from our own Steadfastness.* Let us have more Wit, as well as more Religion, than to be laugh'd or jested out of it, by a set of Men, who are, in the general, as great Apostates from Reason as they are from Revelation, and who after all their Philosophical Rants in Praise of moral Vertue, despise as much the Law of Nature, as they do the Law of God. Far be it from us, that they should make us ashamed of our Religion, who have so much reason to be ashamed of themselves. Let our Saviour's Words in the eighth Chapter of St. Mark, and at the thirty eighth Verse, (Words that carry Awe and Terrour in them) be always in our Thoughts, *Whosoever shall be ashamed of me, and my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy Angels.*

Let then the hardened Infidel, zealous for Irreligion, and superstitious in Atheism, wander after the dim and uncertain
C light

light of his own Reason, till he is lost and bewildred. Our Comfort is, that we follow the clear light of the glorious Gospel, that at once directs and animates, leads our Enquiries into all Truth, and guides our Feet into the way of Peace. Let the Free-thinker, the fashionable Sceptick of this Age, that generally thinks as wildly as he lives, doat upon his own Reasonings, and admire his great Penetration; we will not be ashamed to be concluded by the unerring Dictates of God's infinite Wisdom, and the gracious Communications of himself: Laugh at and scorn those who laugh at and scorn Christ and his Gospel; poor, wretched, mistaken Creatures, *that put bitter for sweet, and sweet for bitter; that put darkness for light, and light for darkness*: Despise, with a holy kind of Disdain, all their sophistical Craft, and pity their slavish bigotry to Unbelief. If a bare Assertion, or a quaint Saying, be allowed for Argument, then are they mighty Reasoners indeed; for their Reasoning, for the most part, is nothing but bold and plain Buffoonery, and their Philosophy seems to be much more calculated for Pleasure than Conviction: But as long as right Reason keeps its Ground, and continues in its true and uncorrupted Force, Faith can never fail; for the Christian is seldom lost before the Man. But,

3. If the Gospel be such an excellent Means of Salvation, as has been in some measure shewn (tho' infinitely below the Subject) it then must be allow'd to reflect some Honour upon those that preach it; at least one would hope it might keep them from being despis'd. The Dignity of any Employment does of course add lustre to him that is engag'd in it; and certainly to wait at God's Altar is a most honourable Attendance; to be a Minister of Christ is no mean and servile Employment; to be a Preacher of the Gospel is a high Office, and a most noble Vocation; by no means fure worthy of that sacrilegious Scorn and Contempt, which this Age and Nation are peculiarly famous for pouring out upon it.

Such Indignities were never offer'd to any Priesthood like those now offer'd to the Christian, and that too by Christians; to any Christian Priesthood but the Reform'd, to any Reform'd,

but the most pure and apostolical, the most open and undesigning, the most harmless and peaceable, this Day under the Sun. A sad Proof this, of that Spirit of Atheism and Infidelity, which has of late Years gone out among us, and has possess'd Mens Minds with Contempt of all things sacred, and puts them upon overturning all Religion, and indeed every thing else establish'd among us. For this I take to be an undoubted Truth, and dare answer for it in Fact, that the Enemies to the Clergy are no Friends to Religion, and that That opprobrious Language which they are wont to give them is a sufficient Indication of that *evil Heart of Unbelief* that secretly lurks in them.

But whatever Infidels and Enthusiasts may think or say of the Clergy, (as what will not Malice say) let me exhort you, (or I will rather suppose you need not be exhorted) to *account them*, as they really are, *the Ministers of Christ, and Stewards of the Mysteries of God*. It must not be dissembled, that they have great Powers entrusted with them, (Powers such as no Man can usurp without the greatest Impiety, and are of no Validity when usurp'd:) And I trust, that not only the Sons of the Clergy, but likewise all true Sons of the Christian Church, will be always ready to own and maintain the Authority of that Commission which Christ at first gave to his Apostles, and was delegated by them to their immediate Successors, the Bishops of Christ's Church; by whom it has been brought down to us in an uninterrupted Succession, and from whom we hope it will continue to be deriv'd as long as the World lasts.

It is our Honour, my Brethren, that we are, as it were, *begotten through the Gospel*, and that the Fathers of our Flesh are, or have been, immediate Servants to God the Fountain of all Honour. Those that were descended from the Priests of the Law, always accounted that very Circumstance the greatest Glory of their Birth; and sure we ought more eminently to glory in our Descent from the Ministers of a much better Covenant. *For if the Ministers of Condemnation be glorious, how much more shall the Ministers of Righteousness exceed in Glory?*

And let the regard we have to our Extraction, appear in our Care of those who are as it were of the same Family, of the same *Household of Faith*. Let the Respect we bear to those who have waited at the same Altar with our Fathers, descend upon their Wives and Children, that the dear Pledges of their Love may be the Objects of our own; that so some Relief may be ministred to those Wants, (such as might have been our own) which the mean Provision for the Life, or untimely Death of their Fathers, has entail'd upon them. For the Remedy of these Evils in some Measure, Royal Favour did interpose, in the legal Establishment of this Corporation; and for the removal of which, Royal Bounty has since appear'd in a manner altogether before without Example: For which, no doubt, among her other good Deeds, the Royal Benefactress has often repair'd with Joy and Triumph to this sacred Place, during a long and consuming War; whither we hope e'er long to see her come, to lift up her Hands in more triumphal Thanksgivings for an honourable and lasting Peace.

4. *And lastly*, As we must not be asham'd of the Gospel, or of any thing that relates, tho' never so remotely to it, so let us take Care that we by our wicked Lives do not make the Gospel asham'd of us. *Only let our Conversation be such, as becometh the Gospel of Christ*. Every time we do wickedly we make the Gospel blush, tho' perhaps we may not; for unholy and debauch'd Lives are monstrous Deformities, in those who pretend to profess a Religion of such exalted Purity and Holiness. This concerns us all very highly, and at our utmost Peril claims our greatest Regard; but it comes more strongly upon us who preach the Gospel our selves, or are descended from those that preach it. *If while we preach to others, we our selves become Cast-aways*, not only out of the Gospel, but out of our own Mouths shall we be judged, and our own Sermons shall condemn us. If we, who are not only born of Christian Parents, but are descended from the Ministers of Christ, and have had our Minds early seasoned with good Principles, and our Lives form'd betimes into vertuous Practices; if we, I say, depart from the one, and forsake the other,

not

the Sons of the CLERGY, 1712. 21

not only the un-nurtur'd Heathen, but our very Fathers, shall rise up against us in the Day of Judgment, and will condemn us. It concerns us therefore more especially to *adorn the Doctrine of God our Saviour in all things*; that the glorious Gospel, which is the savour of Life unto Life, may not prove the savour of Death unto Death, unto any of us, whether Father or Son, Preacher or Hearer.

Let us, my Brethren, stick close to those excellent Principles that we have been taught, and *such as our Fathers have told us*, and make them flow into Practice, that the Brightness of their good Examples may shine in our own: Let us by an exemplary Virtue adorn our sacred Parentage, which does truly adorn us; and by an equal Sanctity of Behaviour distinguish our selves as much by an inherent, as we stand distinguish'd by a relative Holiness: Let there be no *Simeon and Levi, no Brethren in Evil*, of our Tribe. Thus shall we stop the Mouths of our Enemies, and justify the Concern of our Friends for us: Thus shall we fit our selves for this solemn Season, the Advent of our Lord the Author, and first Preacher of the Gospel, and well prepare our selves for his second, and more glorious Appearance.

Now unto him who is abundantly able to keep us from falling, and to raise us when we are down, and to preserve us being rais'd, and to present us, to preserv'd before the Presence of his Glory, with exceeding Joy, to the only wise God our Saviour, be ascrib'd by us, and the whole Creation, all possible Praise, Thanksgiving, and Adoration, all Honour, Love, and Obedience in the Church, throughout all Ages, World without end. Amen.



An Abstract of the **CHARTER** granted by his late
MAJESTY King Charles II. (of ever blessed Me-
 mory) for erecting a Corporation for Relief of
 Poor Widows and Children of **CLERGYMEN**:
 Dated July 1. 1678.



HIS said late **MAJESTY** having taken notice, that
 divers charitable Persons had appear'd very for-
 ward in contributing to the Relief of such of the
 Widows and Children of *Loyal and Orthodox Cler-*
gymen, as were poor; and the good Effect the same had; And
 taking into his Princely Consideration the great Sufferings of
 many of the *Clergy* in *England* for their Loyalty, was grai-
 oussly pleased by his **CHARTER**, under the Great Seal of
England, to ordain, constitute, and grant, that the Persons
 therein named, and their Successors (to be elected as is there-
 in expressed) be one Body Politick and Corporate, by
 the Name of **The Governours of the Charity for**
Relief of the Poor Widows and Children of Clergy-
men: and that by the same Name they should have perpet-
 ual Succession, and be capable to purchase, have, or take
 Mannors, Lands and Hereditaments, &c. not exceeding the
 yearly Value of two thousand Pounds; and all manner of
 Goods and Chattels, and to dispose thereof; and by that
 Name to plead and to be impleaded in all Actions, &c. and
 to act all other Matters and Things, as fully as any other
 Body Politick in this Realm can do: And that the said Go-
 vernours should have one Common Seal.

And his said late Majesty did further grant to the said **Go-**
vernours, That there should be a President, Vice-President,
 three Treasurers, and forty two Assistants, Members of the
 said Corporation; and that they, or any five of them (where-
 of

An Abstract of the CHARTER, &c. 23

of the President, Vice-President, or one of the Treasurers, to be one) should be called *The COURT of ASSISTANTS* of the said Corporation, who should have the Management of all the Affairs of the said Corporation, and should make Laws and Ordinances for the good Government thereof, as well in Matters concerning the Corporation, as in electing of Officers, and Management of their Revenues; and impose Penalties on the Offenders against the said Laws, and recover the same to the Use of the said Corporation.

And therein it is appointed, that the Persons thereby constituted to be first President, Vice-President, Treasurers, and first Assistant, should continue in their respective Places until the second *Thursday* in *November* 1679, and from thenceforth until there should be a new Choice made of Persons to succeed them.

And that on every second *Thursday* in *November* for ever, (or oftner if there be occasion) there should be a General Assembly of the said Governours; and the major part of the Members then present, might choose a President, Vice-President, three Treasurers, and forty two Assistants, who should continue for the Year following; and that in case of the Death of any of the said Officers within the Year, others might be chosen at a General Assembly in their Places.

And that such General Assembly might elect such other Person or Persons to be Members and Governours of the said Corporation, as they, or the greatest part of them should think fit.

Provided, That the President, Vice-President, and Treasurers above-named, should, before they enter upon their Places, take their Oaths before the Lord Chancellor faithfully to execute their respective Trusts; And that all the other Members of the said Corporation, before they act as Assistants, and all succeeding Presidents, Vice-Presidents, Treasurers, Assistants, and all other their inferior Officers, should take the like Oath, before the Persons by the said CHARTER impowered to administer the same.

And

24 *An Abstract of the* CHARTER, &c.

And that the Lord Archbishop of Canterbury, Lord High Chancellor of England, Lord Archbishop of York, or Lord Keeper of the Great Seal of England, Lord High Treasurer, Lord Bishop of London, Lord Almoner, and the Lord Mayor of London for the time being, should be Visitors of the said Corporation, and settle all Differences about the Government thereof, and the Disposition of their Revenues.

The Number of the Widows and Children, who now partake of the Charity of this Corporation, and the Sums of Money to them distributed at the last Court of Distribution.

T O twenty six Widows at 5 <i>l.</i> per Annum each, two at 4 <i>l.</i> and two at 3 <i>l.</i> 10 <i>s.</i> per Annum each,	145 00 00
To sixty two Widows at 3 <i>l.</i> per Annum each, and forty at 2 <i>l.</i> 10 <i>s.</i> per Annum each,	286 00 00
To one hundred forty eight Widows at 2 <i>l.</i> per Annum each, and eighty five at 1 <i>l.</i> 10 <i>s.</i> per Annum each,	423 10 00
To thirty nine Widows at 1 <i>l.</i> per Annum each,	39 00 00
To twelve Ministers Children, some 2 <i>l.</i> some 3 <i>l.</i> and some 4 <i>l.</i> per Annum; in all,	38 00 00
To two Children put out Apprentice, 10 <i>l.</i> each,	20 00 00
To six Widows by a Charity appropriated 3 <i>l.</i> per Annum each, besides Lodging and Coals,	18 00 00
The whole Number of Widows and Children relieved this Year is 424.	
The whole Sum distributed	969 10 00

F I N I S.

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A
SERMON
PREACH'D before the
SONS of the CLERGY,
AT THEIR
ANNIVERSARY MEETING
IN THE
CATHEDRAL-CHURCH
OF
St. PAUL,
December 6, 1716.
R

By *THO. BISSE*, D. D. Preacher at
the ROLLS, and Chaplain in Ordinary to His Majesty.

L O N D O N:

Printed for R. WILKIN at the *King's-Head* and
H. CLEMENTS at the *Half Moon* in St. Paul's
Church-yard. 1716.

D. H. 56015.

T O

The Reverend Mr. *Dolben*, Sub-Dean of
His Majesty's Chapel;

The Reverend Mr. *Cumberland*, Arch-Deacon
of *Northampton*;

And to the Worthy

Mr. <i>Samuel Newey</i> ,	Mr. <i>Alexius Clayton</i> ,
Mr. <i>Jonathan Fogg</i> ,	Mr. <i>Philip Dell</i> ,
Mr. <i>John Buchanan</i> ,	Mr. <i>John Vannam</i> ,
Mr. <i>Thomas Cremer</i> ,	Mr. <i>Richard Wilkin</i> ,
Mr. <i>Robert Witham</i> ,	Mr. <i>John Cox</i> ,

STEWARDS

For the late FEAST of the

SONS of the CLERGY,

THIS

SERMON

PREACH'D and PRINTED

At Their Request,

Is DEDICATED,

By their most Affectionate and

Humble Servant,

THOMAS BISSE.

THE JOURNAL OF THE

1911

... và các địa phương khác.

175. General West, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521,

1940

1907-1908

Mr. Thomas Crum.

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STEWART

For the EAST of the

Sons of the CLERGY

ENTC

SERMON

REAR AND FRONT

At Their Request,

IS DEDICATED

By their most Affectionate and

Humble Service

THOMAS BIRCH



ISAIAH li. I, 2.

*Look unto the rock whence ye
are hewen, and to the hole
of the pit whence ye are
digged. Look unto Abra-
ham your father, and to
Sarah that bare you.*



There is a natural love planted
by instinct in man towards his
own posterity, which reaches
down to childrens children, so this
affection reverts, and runs up beyond the
living into the line of our dead ancestors:
and the farther we can trace our original
upwards, the greater is our delight in, the

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greater

greater is our glorying of it. The care and study of genealogies was ever cultivated and honoured among the Gentiles, and much more among the Jews, whose national boast it was that they had *Abraham* for their father, that they were *hewn from this rock*. And we Christians, tho' informed by Scripture that our forefathers are but sojourners upon earth, are yet prompted by nature to preserve the memorials of them: we too enrol their names, and *garnish their sepulchers*; and tho' many generations of them are passed away, yet we think it no small lustre to our family, to be able to say, that their *tombs are with us to this day*. Yea in general, the tombs of the dead are more venerable than the palaces of the living; and that science of genealogies, so honoured among all nations, is founded on this hereditary glory.

Thus far is the direction of Nature, inducing all the sons of men, Gentiles, Jews, and Christians, to own their original alliance, that they were hewn from one rock: by this they all seem to *look back to Adam their father, and to Eve that bare them*.

Now if instinct teaches us to pay such regard to those who are our fathers by natural descent, shall not Religion oblige us to pay a greater to those, who are our fathers by the

Covenant of God? For in the estimation of God the former relation of descent is of no account: they are not reckoned among the seed or race of *Abraham*, who were lineally descended from him, *born after the flesh*; but only those, who were made children by the Covenant. By this Covenant the Gentile stranger became as truly the seed of *Abraham*, as the Jew born in the land; and the children, which God did all along raise up unto *Abraham* out of these stones, were as much accepted, as those hewn out of that natural rock.

And if it be thus honourable to descend from the seed of *Abraham* which God had chosen, it is still more honourable to derive from the house of *Aaron*, which God separated from that chosen seed, to place in a nearer relation to himself. Thus said *Moses*: *Hear, I pray you, ye sons of Levi: Is it* Numb. xvi. 8, 9. *a small thing, that God should separate you from the congregation, to bring you near unto himself? No; it is the greatest, and the most honourable relation in the whole house of Israel.*

Now the Christian hath this advantage among many others above the Jew, that whereas that Legal administration in holy things was confined to the house of *Aaron*